

37

The Foure

## Cardinall-Vertues

Of A

## Carmelite-Fryar:

Observed by

Sir EDWARD DERING, Knight  
and Baronet :And by him sent backe againe to their Author  
*Simon Stocke, alias Father Simons, alias John Hunt,*

alias

R. L.

*Anonymus Eremita.*

2. TIM. 3. 13.

*Evill men and Seducers shall waxe worse and worse, deceiving  
and being deceived.*


LONDON,

Printed by Iohn Raworth, for Richard Whitaker,  
and are to be sold at his shop in Pauls-Churchyard,

1641.

17.2 x 3.8 cm

Slip.



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To the Right Honourable N. N.

Sir EDWARD DERING Knight and  
Baronet, wistheth happinesse here,  
and hereafter.



*As it please your Honour. In that  
which is so serious as Religion I  
dare not be a trisler: nor can I love  
a man that is so. Divinity is ever  
Grave, neither toying nor yet  
sullen. Piety and Gravity are twin sisters, both  
descended from above, owning their high birth  
from the supreme Sanctity and soveraigne Maj-  
sty of Heaven. As they come from high, so they  
descend lowe, even to the center of a Man; and  
take possession of his heart: there they dwell, and  
from thence they send forth, (like Rivers from  
their Spring-head) many notable assurances of  
their residence there. While that some vent Le-  
vity and Wickednesses because they have recei-  
ved Religion no deeper then into their braine.  
Many men are Christians according to a certaine*

## The Epistle

common sence they have of Religion. Now in the Braine of man, The common Sence and the Phantasie are neere neighbors, hard is the condition ( and yet the condition ) of some, with whom Phansy leades the way.

These Brain-Christians, are so much in skill, that they forget Practise. With the head a man may know, even unto others wonder, and his owne pride: But with the heart a man beleeveth unto righteousness: If this store-house be well filled, The mouth will shew the abundance of the heart within, and then with the mouth confession is made unto salvation. If coldnes or emptinesse be there, you may finde it in the dull and barren language of the Speaker. The most certain and most absolute symptome of a good heart, well filled, is Truth of what the Tongue delivers.

A good man out of the good treasure of the heart bringeth good things. Now nothing is good but Truth.

Truth, it is one of the glorious titles and attributes, which our Saviour (in whom was found no guile) hath taken to himselfe I am the Way (saith he) and the Truth, &c. All Fraud, Falsehood and Lying are from Hell. When the Devill speaketh a lie, he speaketh of his owne: for he

Rom. 10.  
10.

Matth. 12.  
34.

Rom. 10.  
10.

Matth. 12  
35.

1 Pet. 2. 22

Ioh. 14. 6.



## Dedicatory.

is a lye and the father of it. *He began with a lye at first, and it hath been his owne ever since.* Ioh. 8. 44.  
Gen. 3. 4.

Verum Evangelium veritatem amat, veritatem colit, veritate alitur & Angelici (saith your Andradius) The true Gospel loveth the Truth, honoreth the Truth, hath nourishment and growth by Truth. Maxentius Johannes affirmeth very well, Nullum vitium est, quod non sumat à mendacio initium, neque virus cuius non sit origo veritas. There is no vice, which hath not beginning from a Lye: nor any Vertue, whose originall is not Truth. Defens. C.  
Tid. l. 2.

If after this, you finde me wittingly false in any assertion, or in any authority which I shall produce, your Lordship hath here (I have sent it) wherewith to stop shame into my mouth. But if by these following papers your Honour finde your old Anonymus false and fowly false, on whose side must be he, and they that follow him? Christ and Truth go together; wo to the adverse party: they are enemies and must be one day under foot.

When this old Souldier had often pretended much valor to encounter any man that I should bring; and had almost perswaded me into an opinion of his Ability: At last, in neere two yeeres time being pressed by me, he concluded, plainly, so

## The Epistle.

discourse with none. Some were married. I undertook for one unmarried! Others were skilled in the Easterne languages! I undertooke that no word should be instanced, but English and Latine. Then it was dangerous! I undertooke that also upon my owne head. Lastly, it was to no purpose! And indeed I found it to no purpose to presse him farther. Quo fronte! quâ fide! with what forehead he made these darings, with what faith he hath performed them, I well remember, and can justifie: Herein he is guilty of much untruth.

Yet lest he might seeme to have a guilty cause, as well as a pretended valour, his pen was ready against all men, and he offered me the choice to designe unto him, upon what particular subject hee should write. I answered him, that I was so confident and so assured of the Truth and goodnesse of our Religion, that I gave him liberty in all the latitude of Controversies betwixt us, to make his owne choice; even there where he thought himself ablest, and the best provided: onely desiring that he would be curious to pick out his best arguments, and that he would be brieife. He promised a speedy discharge, and made his present election to prove Saint Peters supremacy: I said I was glad he had pitched

## Dedicatory.

pitched on a point so materiall, but (said I) you have taken one as difficult for you to prove as I could wish. It is now a twelve-moneth since, yet hath this man herein been as mute as death. Is he not guilty of another untruth?

I am little at leisure, and the least of any in skill for these Eristicke discourses: but I serve Truth, and that will prevaile. I do therefore againe and againe exact and challenge him to performe his undertaking in that subject, and with that brevity as was promised.

In the meane time having perused foure severall Treatises of his writing, two in print, and two under the pen, I have good cause to aske, How well he can justifie what I finde in them; not in the whole Treatises (they are not of such weight and worth) but in foure passages taken severally, one out of each Treatise. Nor will I pick out that which is sleight and easie: Nor will I take lesse then what I finde concerning one entire passage and the particular subject there handled.

The Reasons why I am bold to present the trouble hereof unto your Lordships hand are few, yet enough to exact this of mee. (Foure they are, and very powerfull with me. Duty, Gratitude, Good manners, and Piety.

First

## The Epistle

First in way of Duty I do owe the First-fruits  
of my pen, in matters of Religion, unto the person  
(if hee were living) but now unto the happy me-  
mory of

Here were  
som: lines  
that would  
by circum-  
stances  
have ex-  
pressed the  
name of  
that Ho-  
norable  
person,  
whom I  
chuse ra-  
ther to o-  
mit.

This first motive leades me fairely on unto my  
second, which is Gratitude to your Lordship in  
whose Noble Person, and deare love, his Lordship  
now lives, more then in all the world beside. Your  
Favours, great and many, all free and noble, like  
your selfe, have obliged me to this Gratitude.  
And among many other, the many earnest and af-  
fectionate wishes, zealously and prayer-like ex-  
pressed, for my embracing that Religion, which  
your Lordship hath with strong belife for true,  
lodged in your owne soule, though in truth, to the  
great hazard of that excellent soule. An high ob-  
ligement as it is: and able from a duller spirit  
then mine, to extort this Gratitude.

In the next place Good-manners have impel-  
led me hereunto. Some conferences this old Gen-  
tleman hath held with me in your honors presence  
to whom he is well knowne. Wherefore (and for  
other reasons also) I hold it a degree of Good-  
manners, not to run this into his hand, without sa-  
luting your Lordship and as it were first asking  
leave.

Lastly

4-2-5

## Dedicatory.

Lastly Piety to God, and to the Church my mother, and piety due unto your Lordships soule, whose great abilities and rich endowments of minde, may herein examine these, and hereby, take occasion to examine other Truths, and then cleare away the misty clouds of Popery: which are farre more dangerous and deadly to your soule, then unto millions beyond Sea, who either have not the like abilities within, or so faire day-light abroad, by the free Gospel revealed, as is unto your Lordship in this blessed Iland.

God eternall grant that you may see, and know his Truth: and not like those whom the Apostle expresseth to be Ever learning, and never able to come to the knowledge of Truth. And this for one onely Advocate and Redeemer Jesus Christ his sake, shall be prayed in your Honours behalfe, by

Your Lordsh. ever obliged

and most humble servant

Surenden-Dering.

28. Jan. 16.

39.  
40.

to his power,

Edward Dering.

To



T O  
Anonymus-Eremita.

Sir,

**B**Ecause you have pleased to magnifie your owne undertakings (concerning me) unto others, as you have extolled some performances of your owne concerning others unto me. I may justly thinke you have bragged concerning them far beyond Truth, because I well know that you never had a shadow, much lesse any substantiall ground whereupon to say or thinke mee a Romanized Catholick, or ever in any degree inclining therunto. Yet ~~howe~~ <sup>howe</sup> ~~that~~ <sup>that</sup> you, in the way of your owne glory, so have reported me Profelyted: I have the warrant of a great and a Right Honourable person for what I inferre.

Leave painting a bad cause, and leave that common trick of your Tribe, to slander such as are free of Conversation with you, as if they were ready to warpe, before your reasons can you me them. Although our Religion be gentle, yet is it firme: though it be meeke, yet is it constant. A behaviour strange to mis-report those for your owne, whom you have tryed and found impossible for you to move. Impossible for you! I alas: it is not the strength of an Anonymus, can draw unto the faire but false Tents of Rome, a weaker man then

## To Anonymus-Eremita.

then my selfe (though wake as any) who hath a vigilant Conscience to keepe him wary of your assaults. I am not so credulous to thinke every Stocks a Stoicke.

But I forbear this jarring expostulation: Yet am I heare appeallant to cite you to a tryall, wherein I engage my selfe to manifest the indiscretion of any man, who shall report or beleevue me Romanized in my Religion. This tryall shall be fairly made, by calling you forth to justifie some passages of yours which I shall make choice to question.

Four Treatises of yours, I have hastily coursed over, Two in Manuscript, Two in print, You may be sorry if I finde Fraude in the first, Folly in the second, Rayling in the third, and Blasphemy in the fourth. If there be lesse, I am much mistaken. These passages which I meane, are first concerning Altars in the tenth Chapter of your Caveat for a friend, a Manuscript you sent me, wherein you corrupt one Text and mis-inferre two other. The second in another Manuscript, by you sent, entituled, A Tract of Prayer to Saints: where your eighteenth and last Chapter, is so farre from wisdom, learning and Reason, that no one of all your Prooves alledged, are wise enough to finde the way to the Marke you aime at. The third is said to be printed at Roan 1623, and by you inscribed Jesus, Maria Joseph. This you gave me, wherein I finde most foule, base, and absurd language, and that both causelesse and untrue. Lastly, in your Appeale unto King JAMES, printed (under the name of John Hunt) 1620 I finde Blasphemy, or else I know not Blasphemy when I heare it. If I make these things appeare, what are you? and what is your Religion? If I faile, you may shew mee the shame of my silly undertaking.

The Treatises being yours, my speech will be particularly directed to your selfe: yet not so much to your person as unto the language which I finde.

In the last place you have by way of Epiphonema, that which you did lately brave me unto, but afterward as poorly did fly from: I meane three propositions which being made good with solide



## To Anonymus-Eremita.

Truth, and full proofe, I have promised to become a Papist :  
but you refused them the other day being ( I suppose ) conscious to  
your selfe, either of your owne weaknesse, or of theirs.

If these propositions cannot be maintained by you nor for you :  
then reforme your selfe : Reduce them whom you have mis-led.  
Give God the glory, and doe not scorn the Truth of his advice, who  
is in him that is Truth it selfe,

your faithfull and

assured friend,

Edward Dering.

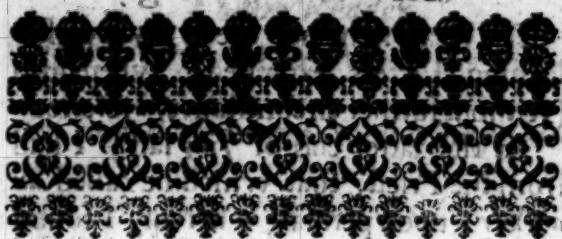
Surenden-Dering,

28. Jan: 16<sup>39</sup>.  
40.



Chap.





SIR

EDWARD DERING  
TO THE  
READER.

**B**Efore the perusal of this short  
Treatise, I intreat my friendly  
Reader, to take notice of this  
preamble.

The Motives inducing me  
to write these following sheets, being (as  
by themselves it will appear) sudden, and  
after the purpose once entertained, the  
work (not worth the name of work) as  
suddenly performed, I sent them) accord-  
ing to the date) in an Epistolary way to a  
noble personage to be surveyed by a Priest  
styling to himself *Anonymus Exemita*.

b

The

## Sir Edward Dering

The Reasons hereof are in my two following Letters expressed, whereunto (without further circumstance) I referre.

At the latter end of *July* last, I had from the Priest, that which he called an *answer*: upon perusall whereof, I found the old man *Verbosum & delirum*. I found his labour to be *long* *maximè* and himself *peribaculus*. I presently did snatch a pen, and began to presse a short reply to his tedious answer: But two warrantable reasons have delayed my reply, and a third for the present, hath quite diverted it.

First, I had then upon my hand an answer to be discharged to another of his infectious tribe: But a man (indeed) whose abilities, and whose modesty of Language do yet seem to be of a much better temper, then this *namelesse Hermite* hath discovered. The due dispatch of this, did justly foreflow my reply to this dull *Carmelite*.

Immediately upon, or before that *Answer* issued from me, it pleased the Countrey to honour me with their trust unto this Parliament. So that being now divided

## To the Reader.

divided from my Library, and not daring (in point of honesty) to withdraw myself from these services (for it is duty better shewn, with weaknesse to undergo my part, rather then deceitfully to desert them) I have held it fit to lay by that reply which I can not now intend, and which must of necessity be fruitlesse in being made unto his, so rude and so barren answer. These two reasons do (as I conceive) justly warrant my delay.

Whilst thus I am necessitated, a judicious and true friend, upon sight of the wretched, and despicable babling, in the rescript of *Anonymus*, gave me this advice. That the Priests answer being worthy of nothing but contempt, and being too tedious for a present reply, (especially in the midst of better avocations) I should publish this *Quadrilogus* which I formerly sent unto him, and thereby provoke him to thrust forth his elegant answer: whereupon the world (withour more lines) may judge on which side *Truth* and *Modesty* do dwell.

I have followed this Counsell: Here is

Sir Edward Dering, &c.

my adventure in way of challenge, I expect that he should be at charge to publish his own answer, and then (presuming on better leisure) I hope in a reply upon his babbling, to shew that the Poets contempt will be a just Encomion for this old Fryer,

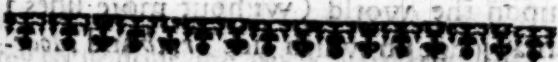
*O solâ fortem garrulitate senem.*

20. March.

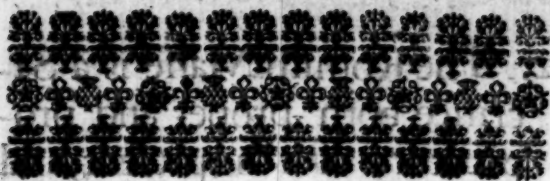
1640.



SIR



I have followed the Council: H. 1640.



SIR  
EDWARD DERING  
TO  
Anonymus-Eremita.

**Y**OU challenged me to set  
down in writing three pro-  
positions, which being by  
me performed, you then fled from  
your own undertaking: here they are  
again.

1. The Pope hath by divine  
right a supremacy of power in  
matters Spirituall, which  
ought to be universally belee-  
ved and obeyed, as of Faith.

2. The Romish Masse is a Sacrifice both proper and propitiatory : for the present, and the absent : for the living, and the dead.
3. Our blessed Saviour, and his Apostles did teach the same points of doctrine which the Church of Rome doth affirm, and which are denied by the Reformed Church.

*Prove and maintain these positions with clear and full authority : and bear I give you my hand, that you shall then have my heart, unto the Roman Church.*

EDWARD DERING.





**R** *Ecensui Tractatum hunc doctum admodum, acutum & Orthodoxum, eumque dignissimum iudicio qui, (in honorem Authoris, Antagonista Verò infamiam, & in utilitatem publicam) typis mandetur.*

April 13.  
1641.

Johannes Hansley: R. P.  
Epif. Lond. Capel.  
Domest.



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# CHAP. I.

## Of Fraud.

**T**HAT which last came shall be first served: The Treatise last sent unto me by you, shall be first accounted unto. Nor will I pick out a word or a sentence to cavill on, but fairly and entirely take all your discourse therein, concerning one single and severall subject. That which I shall heer first insist upon, is your particular *Caveat* concerning *Altars*. Being indeed a severall Chapter, and the whole discourse you have, upon that particular subject. § r.

Give me leave to divide your Chapter into parts: that so I may with lesse confusion give account to each severall Section. In your Treaties inscribed *A Caveat for a friend*.

This following, is your tenth Chapter.

*Anonymus.*

**(A)** Their Judge saith. **(B)** We Christians have an Altar, whereof they have not

"power to eat, who serve the Tabernacle, *Heb.*  
 "13. 10. *Ac.* Again, If thou offer thy hoast at the  
 "Altar, and there thou remember that thy bro-  
 "thers hath some thing against thee, leave there  
 "thy offering before the Altar, *Matth.* 5. 24. And  
 "so say Romane Catholikes. (D) Protestants,  
 "either have none, or make it a thing indifferent,  
 "either to have or not to have, as appeareth by  
 "their practice. And these who have, make not  
 "use of them according to the institution of Al-  
 "tars. For the use of an Altar is to make sacrifice  
 "upon: the Altar being the proper place of the  
 "sacrifice: as witnesseth King *Edward*: and the  
 "Protestant Lords of His Councell in their Let-  
 "ters, for the taking down of Altars, and setting  
 "up of the Table in stead thereof, in *John Fox.*  
 "Pg. 1510.

### Sir Edward Dering.

- §. 2. (A) **T**Heir *Iudge saith, &c.* meaning the holy  
 Scripture: thus you begin six Chapters  
 together: proceed, scoff on. We thank you for  
 such scornes: And with due reverence do acknow-  
 ledge this our divine infallible *Iudge*: wondering  
 that any Christian should decline or sleight the  
 written law of Christ our Saviour. Go on to dis-  
 claime for your *Iudge* what the holy Ghost hath  
 written: Renounce your part, and deny the *Iudge*  
 to be competent or sufficient. Did you not forget  
 Saint Paul, who telleth *Timothy*, that *The holy Scrip-*  
*tures,*

tures, are able to make him wise unto salvation, — and that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect. But belike you think that this Judge is ours in a double right, one is the due of his place: The other is because he may justly be called our Judge, for that he voucheth for us, and against you.

But notwithstanding that you would pull down holy Scriptures from the Bench, yet learned men on your side, do hold them there, whether you like thereof or not. Learned *Andradine* writing against *Remittimus* in defence of your *Tridentine* Councel (*lib. 2.*) plainly acknowledgeth the holy Scripture for Judge. *Scripturam Sacram Controversiarum Iudicem constituimus.* We do constitute the holy Scripture Judge of Controversies. He could not say lesse, yet for fear he had said too much, he denieth this Judge to contain all things necessary, so would have us to take it for a Judge and no Judge: or in brief for an imperfect or insufficient Judge. A Judge, but such a one, as faileth in things necessary. O the wisdom of God: how that must suffer by the impious folly of men! God himself hath given us a Judge: But *Andradine* with others, as *Dominicus Barnesius*, *Micheles Canus*, *Cardinall Hosius*, *Doctor Stapleton*, &c. say that this Judge is deficient in things necessary to salvation. Is not this plainly to accuse the wisdom of God, as if he could not, or his goodness as if he would not make our Judge sufficient? Do not the holy Scriptures

Scriptures abound with some things not necessary for salvation: and hath the wisdom of God left out necessities.

Iam. 1. 8

*Andradius* subjoyneth again: *Libri Sacri, principali sunt Controversarum iudices.* The holy Books are the principall Judges of Controversie. Mark how unsteady he is; the Scripture is Judge of controversies: yet defective in things necessary: and yet the principall Judge of controversies. Thus A double minded man is unstable in all his ways. But your more learned *Bellarmino* (*de verbo Dei*) saith *Sacra Scriptura regula credendi certissima, tutissimaque est.* The holy Scripture is the most safe, and most certain rule of Belief; and again, *Sacra Scriptura nihil est notius, nihil certius.* Nothing is more known, nothing more certain, then the holy Scriptures. If then the holy Scriptures be the most known, and most infallible Rule of Faith (so much do *Bellarmines* two places inferre) If they be the judge, the chief Judge of Controversies (so much *Andradius* two places do determine) leave then your hollow and unfavoury scornes, and submit your self and your cause, unto this holy and heavenly Judge.

Ioh. 3. 19.

But I fear you had rather hold company, with *Piggius*, *Ecobius*, *Cusanus*, *Perconius*, *Norris*; and others of your bent who (in *Tertullians* phrase) are *Lucifuga Scripturarum* owle-eyed in Sunshine, Run-awayes from the brightnesse of the Scriptures. Men that loved darknesse, rather then light, because their deeds (their doctrines) were evill. These men to bring a disregard upon Gods Sacred Word, give it prophane

prophane Nick-names. *Lesbiam Regulam. Evangelium Nigrum. Theologiam Atramentariam. Nasum Cereum.* A Lesbian Rule; The black Gospel, Inky Divinity; and a Nose of Wax. You, in as hatefull a way of irrision have invented (or do pretend to have invented) another by-word for the sacred Word of God, and have with smiling scorne (for which you may chance one day to howle) derided it by name of *Sheeps-Cloathing*, intimating it to be the wearing of Wolves; what shall sheep now cloath themselves withall? I pray (withour scorne) shew me what other cloathing you have for the sheep?

But I must not stay thus at the threshold, the doore is open, and I now am entring within the wals of your discourse: yet again saluting you at my entrance, with thanks, for yeilding us the honour, and our true Right, in having the holy Scriptures for our *Iudge*. But take heed of this and consider it, next time you shall read Saint Paul (to the *Romans*) who will there put you in minde of that great and terrible day, when (as he Rom. 2. 16. saith) God shall judge the secrets of men, by Iesus Christ, according to his Gospel. Which Gospel you dare not deny to be a written Gospel. Take heed then how you mock our *Iudge* hereafter, since that you hear your own doome shall be by Iesus Christ the eternall *Iudge*, according to our present *Iudge*, The written Gospel.



*Anonymous.*

(B) **WE** (Christians) have an Altar, where-  
of they have not power to eat who  
serve the Tabernacle, *Heb. 13. 10.*

*Sir Edward Dering.*

**T**He title of your Chapter, and your preten-  
sion is to prove the use of Altars even by *our*  
*Edge* the holy Scriptures. This Text you bring  
against us, and for your self *Habemus Altare, we*  
*have an Altar*, saith Saint Paul. If there be no more  
but this, The Text hath as much [for us as for  
you: we also have, and ever had this Altar. But  
that which you assume to prove, and would pre-  
tend to be hereby proved (or else you say nothing  
to the cause in difference between us) is, that we  
have not such Altars as you have. How is this?  
we have Altars figuratively and improperly so  
called: But you have Altars, materiall Altars,  
and properly so called. Here then lyes all the  
difference: and upon this hinge the whole cause  
doth turn: whether Saint Paul do here mean a  
materiall, visible and a proper Altar!

You have daily sacrifice, properly called sa-  
crifice (as you say) and therefore by the necessary  
consequence of Relatives, you must have (or say  
you have) Altars properly so called. This is the  
true

true state of the Difference between us: you may beleeve Cardinall Bellarmin who takes it for granted on both sides *Altaria non consuevissent erigi, nisi ad sacrificia propriè dicta.* The Altars use not to be erected, unlesse for sacrifices properly so called. And again, *Sine Altari non potest sacrificari,* without an Altar, sacrifice can not be. And a third time in his first Book of the masse. *Nunquam Altare propriè dictum erigitur, nisi ad sacrificia propriè dicta.* An Altar properly so called, is never erected, but for sacrifices properly so called. Now you pretending that your Sacrifices are proper Sacrifices must contend for Altars properly so called. The nature of Relatives is such that as Sacrifice & Altar, do in generall relate each to other: so of necessity, if one be proper the other must be proper: if one improper the other improper also. If then you prove not the propriety of your Sacrifice, you are gone for your Altar: and if you prove not your erroneous transubstantiation, you are gone from your proper Sacrifice. But you have not gone this way, and therefore I will not strive to rescue you this way. But briefly meet and close with you upon this Text alledged: which Text if it prove an Altar properly so called, the cause is yours: and I will yeild my self to Rome. If this Text do not prove it for you, nor any other: Do you give glory to God, and submit unto our Judge.

But by what means shall we now try the true sense of these words, and the meaning of the Apostle (or rather of the Holy Ghost) herein

That this may appear: I offer you a fair tryall, and ludgeth undeclinable.

1. The plain series, & scope of the context it self.
2. The opinion and interpretation of the ancient Fathers.
3. The opinion and confession of your own eminent Doctors: and others within these last 600. ycers.

§. 4. *First.* The Text is not for you: for we differ not about having and not having an Altar; but (as is said) about an Altar proper for Sacrifice proper: wherein the words of this Text come farre short: and the sence of this Text is farre more distant. Our *ἅγιον εὐχριστάριον* is *ἅγιον θυσιαστήριον* our holy Table is a holy Altar: yet neither your Altar, nor our Holy Table here intended by this Text. What then is the meaning of *Habemus Altare*? mark the context. *ἔσθωμεν θυσιαστήριον, ἵνα ὅτι φαγῶμεν* &c. *We have an Altar, whereof to eat, &c.* You will not say, Saint Paul here meant the eating of a materiall Altar. Be it, of stone or wood, your teeth had need be iron: if you say there is a figure in the word *Eat*, I say, that must necessarily infer the same figure in the word *Altar*. If then this Text can not be interpreted of a materiall Altar, what have you to do, to produce it against us for your materiall Altars? Let the Apostle expound himself, and he will plainly shew you what Sacrifice he would have, and then tell me what Altar must be for such Sacrifice! Presently he begins to apply his speech unto our blessed Saviour, and so annexing

annexing his conclusion to his premises (*Ergo, &c.* saith he) By him therefore let us offer the Sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. Vers 37. Do you mark what manner of sacrifices are here commended unto us? can you finde any use of a proper materiall Altar for them? would you have a visible Altar, for invisible Sacrifice?

Beside, it will not be enough for you, to finde *Habemus Altare*, we have an Altar, but you must get a Text *Habemus Altaria*, we have a plurality of Altars, else your practice will prove unjustifiable, when God with his *Quo warranta* shall demand of you, as the Prophet enquireth. *To what purpose is the multitude of your sacrifices unto me, saith the Lord? — Who hath required this at your hand?* Mai. 2. 13, 12.

Secondly. To come to my second sort of proofes and withall to shew you what Altar is here meant: I do affirm, that no one, or not above one of the holy Fathers in the pure primitive Church hath interpreted this, or any other place, to a materiall proper Altar: But do constantly and generally teach and expresse themselves that our Altar and our Sacrifices now are Rationall, Spirituall, Eucharisticall, Invisible, &c. All which shall appear in their own words and language. Saint Hierome (on the 50. Psal.) *Sacrificium, id est, confessio ex ore peccatoris: oblatio, hoc est laudatio. — Altare, Fides. — Vitulum laudes. — Victimæ, scilicet ut me ipsum offeram.* Sacrifice, that is to say, Confession from the mouth of a sinner: Oblation, that is Lauding. — An Altar,

~~Faith~~ ~~the~~ ~~Old~~ ~~Testament~~. ~~Mittimus~~, as much as  
to say, that I offer up my self. And again (upon the  
25. Psal.) *Vnusquisque Sanctus, Altare Domini in se  
habet, quod est Fides.* Every Holy man hath an Altar of  
the Lord in himself, which is Faith. And a third time  
(on the 9. of Saint Mark) *Altare Dei, est cor bonorum,  
hostie & Sacrificia, bona opera fidelium.* The Altar of  
God, is the Heart of good men: Hosts and Sacrifices,  
are the good works of the Faithfull.

Saint Augustine (*de civit. Dei. lib. 10. cap. 4.*) *Dei  
Templum simul omnes, & singuli templa sumus.* — *Et  
est Altare, cor nostrum.* — *Et Sacrificamus hostiam  
humilitatis, & laudis, in ara cordis igne fervida charita-  
tis.* We are all together the Temple of God, and all of us  
severall are Temples. — *Et Altar is our Heart.* —  
We sacrifice unto him the sacrifice of humility, and of  
praise, upon the Altar of our Heart with the fire of fer-  
vent charity.

Lactantius. (*de vera cultu. lib. 6. cap. 25.*) *Duo sunt  
que offerri debent, Donum & Sacrificium.* — *Utrunque  
incorporeale.* — *Donum est integritas animi, Sacrificium  
laus & Hymni.* Two things there are which ought to be  
offered, a gift, and a Sacrifice. — Both incorporeall.

The gift is Integrity of minde, the Sacrifice is  
Praise and Psalms. For this incorporeall Sacrifice  
you can not plead any use of a corporeall Altar.

Saint Ambrose (upon this very Epistle to the  
Hebrewes) telleth you that your Altar must be in-  
visible. *Quia nihil est visibile horum, neque Sacerdos,  
neque Sacrificium, neque Altare:* For nothing is visible  
of these, neither the Priest, nor the Sacrifice, nor the Altar.

Bernard



on this Epistle to the Hebrewes) that our Saviour is both Priest and Sacrifice. *αὐτός ἐστιν ἡμεῶν ὁ ἱερεὺς*. But if our Saviour be Priest and Sacrifice, where is our Altar? Epiphanius will resolve you that (*Lib. 2. tom. 1. Hæres.*) *αὐτός ἐστιν ἡμεῶν ὁ ἱερεὺς, αὐτός ἐστιν ἡμεῶν ὁ θυσιαστήριον*. He (our Saviour Iesus Christ) is our Sacrifice: He is our Priest: He is our Altar. There is the word in your Text alleadged and there is the sence according to the ancient Fathers, and the Church reformed: which is as they were.

- § 6. In the *Third* place, that you may see, that a Prelate in our Land hath said true, concerning the worth and strength of this your argument out of this Text, when he said that *Your selves* (the Papist) *have thrown away this argument as a leaden dagger, of no use in your day of battell*: Let Bellarmine be judge, who desirous to pleade for your Altars, doth yet dismiss this place thus. *Habemus Altare, &c.* (*Quia* (saith he, *de miss. lib. 1. c. 14.*) *non desunt ex Catholicis qui eo loco per Altare intelligunt crucem, aut ipsum Christum, non urgeo ipsum locum*: Because there want not some Catholikes, who in this place by the Altar understand the Crosse, or Christ himself, I do not urge this place? And again, (*cap. 17.*) speaking of your Altars, he confesseth and yeildeth that the Apostles did not use the words Priest, Sacrifice, Temple, Altar, &c. So that when you shew any such thing in their writings, you shall withall shew Bellarmine ignorant in his.

The Divines of Colten (in their *Antididagma de miss.*



miss. Sacrific. §. Posthac.) speaking of this Text and the Altar here intended, do say (*Habemus Altare, &c.*) in quo & per quod omnes Christiani, universa Sacrificia spiritualia Fidei, Devotionis, Gratiarum actionis, Spei & charitatis Deo patri debent offerre. We have an Altar, &c. On which and by which, all Christians ought to offer God the Father the universall spirituall Sacrifices, of Faith, Devotion, Thanksgiving, Hope and Charity.

Your Angelicall Saint (*Thomas of Aquine,*) in his commentary upon these very words) saith, *Istud Altare vel est Crux Christi, in qua Christus immolatus est, vel ipse Christus in quo & per quem preces nostras offerimus.* This Altar either it is the Crosse of Christ, on which Christ was sacrificed, or Christ himself in whom, and by whom we offer up our prayers.

Anselme Archbishop of Canterbury upon this very Text, expoundeth the word Altar to be the very body of Christ: His words are, *Tangit consuetudinem legis, & ad spiritalem intelligentiam revocat licentiam edere de nostro Altari, id est, accipere corpus domini.* He toucheth the custome of the Law, and calleth them back to a spirituall understanding — Liberty to eat of our Altar, that is, to receive the Body of our Lord.

I must put among your Authors the Masse of Saint Iames, which since I know you valed highly, I pray answer seriously. There I finde both Altar and Sacrifice, thus.

Αδς ημιν Κυρεν μετ' πιστεν οίκο  
 υ' ουρεσθωμεν ταδε εοις μετ' αληθειαν οτι τα πνευματικα τω νυν  
 ανθρωπο δοξια, ην δεχομεθα, εστι το ανω & υπερουμιν υ'  
 ποεον ου διακριθεν, εις δοξαν ευνωσας πνευματικη, &c. Grant us O  
 Lord with all fear and pure conscience, to render unto thee,

this spirituall and unbloudy sacrifice: Which thou receiving into thy holy, and super-celestiall and intellectuall Altar as the odor of a spirituall sweetnesse, &c.

Paralell to this, is that in the liturgy of Saint Chrysostome: *Θυσιαστα σου αγιοθεστητος χριστ ε οδω της δικης θυιατης ανευαιματης, εν αετο φως (δωματα) εις το αγιον αγιου πνευματος, ες ποσειν σου δωματιον.* We offer to thee, O Christ, O God, incense, in the Odor of spirituall sweetnesse. Which receive (O Lord) into thy holy and super-celestiall, and intellectuall Altar. The vulgar Bible Printed at Paris 1573. with an angle Table at the latter end, hath this expresse declaration of the sence of this Text, *Altare nostrum Christus.* Our Altar is Christ: referring to this very Text for proof thereof.

You may look more in *Catharinus*, and *Estius*. *Occumenius*, *Lombard*, *Gorran*, *Lyra*, and others, for these already vouched do fatisfie me.

- § 7. You proceed and I follow you: you arme your self with another Text, (*Matth.* 5. 23. & 24.) If thou offer thy boast at the Altar, and there thou remember that thy brother hath something against thee, leave there thy offering before the Altar. If this prove your materiall Altar, or Altar proper, for Sacrifices properly so-called: then

————— *Tu Phylida solus habeto.* The Altar is yours. If it do not. If it come impertinent, and nothing neer the point in difference for which you do pretend it, indeed you then have lost your *Phylis*. If our Saviour do here speak tropically in this word *Altar*, then your inference from hence is gone.

gone. If he speak literally, yet consider when, and to whom he spake. The Jewish *Altar* was then standing, and this then might be literall to their cares, which unto future Christians (after his *consummatus est*) might, and ought to be figuratively taken. The place it self doth cleerly shew our Saviour here to use the word *Altar*, as a Metaphor Elegant, plain, and piercing: look the next Verse (being a part of the same Paragraphe, or rather an exposition of this) and you will finde there *the Way, the Officer, the Prison, the Farthing*. Yet you will not inferre a materiall, visible, ordinary, and with us, properly so called, *Way, Officer, Prison, Farthing*: and why then a materiall, visible, proper, *Altar*?

But not to let passe a forgery, without branding it, I perceive you are so superstitiously addicted to your *Altars*, that you force the holy Word of God to speak more for you in English, then ere it did in any other Language. You may do well in time, when you are Inquisitor generall, for the making a purgatory table to the Word of God, as hath been done for too many grave and good Writers else. Are you sure you have alleaged a true Text? Here I finde all couch'd together in a breath: in one text, *Altar, host, and offering*. Thus you alleage, *If thou offer thy host as the Altar*. Is it your own translation, or have you taken it upon implicate Faith? Whosoever it is, it is *Græcæ fide*: but with no true Faith to the Greek original.

I will not contend with you upon the word *offer*, because you have had bad leaders in that construction. The Rhemist have done so before you, although the primary sence of *offer* be *ad-ferre*, and more secondarily *ob-ferre*. By which reason, and by the cleer context of the place, our English translators might well be induced, to render it *Bring* rather than *offer*. The reason may plainly appear, in that our Saviour here speaketh unto the multitude (as in the last verse of the foregoing Chapter, and in the first of this is to be seen) which multitude of the Jewes might *bring gifts*, but surely not *offer Sacrifice* as you have construed it.

- § 8. But letting these words *Bring* and *Offer* passe: how come you here by the word *Hoast* between *Offer* and *Altar*? If thou wilt offer thy *Hoast* at the *Altar*, &c. Is this your Faith, *Anonymous*? where, and by what means comes this *Hoast*, so fit in your way, to coulsen your English Readers with? will you make the Scriptures speak Sacrifice for you whether they will or no? Beware of *Nadah*, and *Abihu*, They offered strange fire, and you here offer strange Sacrifice. Be not so ready to offer the Sacrifice, but hear the Word of God in it's Truth, as our English translation hath it. If thou bring thy gift to the Altar, &c. Great oddes between bringing a gift, and offering a Sacrifice. Subornation of witnesses (which is a notorious practice on your side,
- by

by maintenance of false Fathers, and of false peeces of True Fathers, and by additions, and by subtractions made to their works; yet is not half so bad as to corrupt the Judge. You in particular, (your cause being bad) do endeavour to corrupt our Judge.

The Authentique Greek and all Translation that I have seen out of it, are all against you. First the Greek it self, *ἵνα δώσιν τοῖς πτωχοῖς*: next your vulgar Latine, and the two contending Translations of your two succeeding Popes, *Sixtus V.* and *Clement VIII.* all agree and render this in Latine: *Munus Tuum*. The French hath, *Toradon*. The old Saxon pine lac, the same word for gift as (*Luk. 21. 1.*) *he gesech pelegan hýna lac* rentan on þone riceppan. *He saw the Rich men casting hýna lac their gifts into the Treasury.* By what authority do you leave your publike English Translation of *Rhemes*? They rightly have rendred it, *Thy Gift*. But you *Thy Host*. Who taught you to construe the Greek *δωῆς* by the Latine *Hostia*? what Grammar, Dictionary, example, or good authority have you for your translation? Is not this sowing of Tares amongst good Corne. This *Hostia* comes *ab Hostibus*.

*Hostibus a domitis hostia nomen habet.* An enemy *Ovid.* hath done this, saith our Saviour, in the Parable, *Matth. 13.* speaking of him that sowed Tares. So this *Hostia* comes in *ab Hoste*, from an enemy to Truth, if you loved Truth, you would not, you durst not falsifie. Consider you are old, and leave this *dawbling* *Ezech 13.* with untempered mortar: In the mean time God send <sup>10.</sup>

## Of Fraud.

them who trust you care and conscience to beware of you.

If I speak freely, I cannot tell how to excuse you, or to make this lesse then a most wilfull fraud: the distance being so wide in every Language. *Δῶρον* and *Ευωια*. *Donum* and *Sacrificium*. Gift and *Host*. You have had no false guides (that I see) to mislead you, here is no probability for a fair mistake. Will you plead ignorance of Greek? Why then are you so bold to be a translator? Yet I cannot deny your ignorance in that Language, untill you do write your long counterfeited Greek name aright. I remember well that you told me there was but one Greek letter in difference between the *Arrian* and the *Orthodox*; one *Epsilon* you said, but finding my wonder in looking up into your face, you did indeed correct that error, and said it was *Omega*. Lastly, because since I saw you last, I received from you but three words in Greek, whereof one was unpointed, and another of the three, was so farre from Orthography, that it was no Greek.

August.  
1637.

169.

Furthermore, not to teach you (I have more modesty) but to shew you that I have otherwise learned, then as you expound. I do finde that *Δῶρον* (the word in this text) is derived from *Δίδωμι*, just as the Latine *Donum* from *Dono*, and because gifts are given and presented with the hand, *Pliny* doth tell you *Græci Antiqui Δῶρον Palmum vocabant, Et ideo Δῶρα munera, quia manū darentur.* The ancient

Lib 35 cap.  
14.

Greeks

Greeks called the *Palme of the hand* *Δαμα* and therefore called gifts *Δαμα*, because with the hand they were given.

By this time it appears seasonable for me to use the words of your own Doctor Triple-cord. (h. 5.) All sides agree, that it is most impious to corrupt the words, or true sence of Scripture, by adding, or subtracting, mistranslating, or false interpreting. But you appear guilty of mistranslating, and of corrupting the sence of Scripture, *Ergo*, All sides, &c. It further appeareth that (setting aside the fraud of your word *Hoast*) this Text doth not speak of Sacrifice but of gifts: of Gifts brought by the people, not offered, for the offering is stayed: the words of our Saviour are plain: who stops the offering thus——*If thou bring thy gift, &c. —and there, &c. —go —and then come and offer:* Not as your Rhemist (and you worse then they). *If thou offer —go —and then come and offer, &c.* Which can hardly be made a sensible period.

I have an old Manuscript that concurrcth very well herein: it is of this Gospel by Saint Matthew (written before the Bible was divided into Chapters: together with a brief commentary thereon, where the word *relinque ibi munus*, leave there thy gift, is expounded, *Differ offerre: Deferre to offer:* The meaning is that though thou bring thy gift, yet thou mayest not offer thy gift, because our Saviour commanderh the offering of it, (not the bringing it) to be stayed untill reconcilment first tendred. *And then come and offer thy gift*, as our Saviour saith. So that your text here alleaged, *viz. If thou offer thy*



*thy Host*, must be new Englished thus, *If thou bring thy gift.*

You saw that from this *Altar* in this Text, you could by no Analogy prove your Romish *Altars*, therefore to draw it nearer to you: you thought good to mend the Text: hoping thereby to gull some English Readers, who finding *Offer Host* and *Altar*, all in a breath, a period, might then swallow you *Roman* sence in all. Are these your *Pie fraudes*? light and darknesse: Truth and a lye shall meet together with the same greeting as *Fraud* and *Pietie*. I can not digest this corrupted Text of yours, untill I have made this expository question to you which I finde in *Athanasius*.

τίς ὁμοίᾳ ἢ ἀντιθέτῳ τῆς ἀποστολῆς, λαλοῦν τοῦ μὴ γινώσκοντος, ὡς ἔστιν ἀλλοτρίᾳ τῆς κοινῆς. *What folly of immodesty is this in you, to speak things that are not written, and to conceit things different from Pietie.*

- § 10. Now the Text is freed, make your best use of it. If you would prove the point in controversie, why do you not make your inference upon the Text, and so conclude, and tye it to your cause? here is no such work. You do not look (I hope) that I should make your argument for you! If you do, I can make no more but this. Our Saviour preaching of forgiveness and brotherly attonement upon injuries received, biddeth us *Leave our gift before the Altar* — and be reconciled. So doth our Church when in our approach to the holy Communion we are charged. *If any of us* — be in malice,

*malice, &c.* — not to come to the holy Table : Which Holy Table is both Table and Altar, properly a Table, improperly an Altar : primarily a Table, where in a holy and most admirable Communion we receive the body and blood of Iesus Christ : Secondly an Altar, (but improperly so called) where immediately after, *We do offer our selves, our soules, and bodies, to be a reasonable holy and lively Sacrifice.*

If you mark it well, you shall finde the name of Table in the first age of Christianity to have the forehand of the word Altar. I need not prove this to you, further then by your learned Cardinall. *Apostoli non utebantur nominibus Sacerdotii, Sacrificii, Templi, Altaris, &c.* The Apostles did not use the name of Priesthood, Sacrifice, Temple, Altar. bell de miss. lib. 1. c. 17. If then the first age did un-learn the use of Altars, and gave us the use of a Table, what would you prove, unlesse in your proof you confesse the name of Altar to be reducible to the use of Table.

The holy Scriptures tell me that the blessed Sacrament was celebrated, at or upon a Table. So Saint Luke (22. 21.) *and they supped on the Table.* (And that I might not doubt what manner of Table, this *τραπέζα* was, Saint Luke again doth tell me, (16. 2.) that Lazarus desired to be fed with the crumbs which fell *απο της τραπέζης* from the Table). The same word in both places.

I finde again that the twelve Apostles did ordain seven Deacons, because they would not themselves intermit their praying and preaching

*Sacramentall Tables to serve Tables.* Which Tables you will not doubt were Sacramentall Tables: could you finde two such Texts for your Altars, how quick you would be upon me! But now I suppose you will be quiet.

And that you may guesse how un-altar-like these Tables were, you may take the Grammarians Etymology of the word *τραπέζα* from *τετραπόδα* a foure-footed Table. The same word used by Nonnus of *Panopolis*, who describeth our Saviour and his Apostles sitting round about the Table (which posture an Altar cannot admit.)

On the 13.  
of S. Iohn.

*καθήμενοι γύρω ἑαυτοῦ τραπέζης.*

§ II.

It is time to close and make an end of this piece. I desire to avoide all tedious prolixity, yet am guilty before I am aware. But have patience, and read the Holy Fathers *Athanasius*, *Ambrose*, and *Augustine* upon this very Text by you alleaged. *Athanasius* (*quest. ad Antiochum, qu. 73.*) calleth this gift τὸ δῶρον τῆς προσευχῆς Prayer. For which the propriety of your Altar is none.

S. *Ambrose* will teach you what gift, and what Altar also: (in his Book *de visiorum, virtutumque consiliis. c. 9.* *Munus nostrum est oratio nostra: Altare vero nostrum est cor.* Our gift is our prayer, our Altar is our heart. You will confesse that to be an invifible Altar.

Saint *Augustine* also (*de verbis Domini Serm. 16.*) expoundeth what gift is here expected, saying, *Te quarit Deus, God seeketh thee.* And I hope we may offer

offer up our selves, without the help of a materiall proper Altar.

I do think you cannot bring any man ancient or modern, of modesty and learning, that voucheth this Text for your Altars, but onely your audacious Coccins, (who will venture any thing): yet even he, hath the word *gift* not *hast*. Take then your corrupted Text again, and confesse, that even by that, muchlesse by our *Iudge* the pure and holy Scriptures, you neither have, nor can approve your Altars, or convince us, as you pretend.

*Anonymous.*

(D) Protestants either have done, or make it a thing indifferent, either to have or not to have, as appeareth by their practice. And these who have, make not use of them, according to the institution of Altars. For the use of an Altar is to make Sacrifice upon, the Altar being the proper place of the Sacrifice: as witnesseth King Edward: and the Letters for the taking down of Altars, and setting up of the Table in stead thereof: in *Iohn Fox. pag. 1520.*

*Sir Edward Dering.*

The plain stating of the point in controversie, before set down, is answer enough unto this Paragraph. I may confesse all this true, but that

you intend it for an accusation. If then you think it a blame in us, in that you finde indifferently the name of *Table* and *Altar*, (that is *Table* proper, and *Altar* improper) you do in this blame the Ancient for being Protestants, and us for being Orthodox and Catholike with them.

Doth not *Gregory Nyssen* (in *Bapt. Christ.*) indifferently, and in one breath, give us this double name *ἡ ἁγία πίναξ, ὁ ἁγιος ἄλтарь*. *The Holy Table is an immaculate Altar.*

*Athanasius.* (disput. cont. *Arium*) hath *ἡ ἁγία πίναξ, ὁ ἁγιος ἄλтарь*. *The Table, that is the holy Altar.*


Your own Masses ascribed to *Saint Iames, Basil,* and *Chrysostome*, have indifferently the tearms *Table*, and *Altar*.

You tell us that an *Altar* is a proper place of Sacrifice. True, and thereafter a sort you confesse the state of the question. An *Altar* proper, is the proper place, for proper Sacrifice: and therefore we have no such *Altar* because we have no such Sacrifice. For proof of this (which we grant you) you vouch the Letters aforesaid, but the place you ayme at is, in the reasons after the Letters: and is the fourth reason there in these words.

Fourthly, the form of an *Altar* was ordained for the Sacrifices of the Law: and therefore the *Altar* in Greek is called *ὁναστήριον, quasi Sacrificii locus*. But now both the Law and the Sacrifices thereof do cease: wherefore the forme of the *Altar*, used in the *Altar*, ought to cease withall.


I con-

I conclude that you will stay longer then you expect, in purgatory, in spite of all priviledges to your order granted: or else you will never come into that place: because you are so superstitious in your *Altars*, and have abused Gods holy Word, to colour your superstition. But Repentance and amending may help you to Heaven, which graces, God in his mercy bestow upon you. In the mean time the way to obtain those graces, is to acknowledge your *Fraud* in depraving one of these Texts, and in misapplying both.

Received from you (the 1. of July last) a manuscript of your own call: A Treatise upon 2. Peter, with an Epistle prefixed, directed to my self. Omitting a multitude of more  
  
 these Treatises, The Title whereof followeth.

E 3

Chap.

His is proved, by the testimonies of the Ancient Fathers, that the Saints in Heaven now the rectors of the heart of man.  
  
 2. Church Dying.

His is the common. And now we are to  
 1. state of the Saints in Heaven. In short we are to connect  
 last in Heaven.

## CHAP. II.

*Of Folly.*

§ 1.



Received from you (the 21. of *April* last) a manuscript of your own, called: *A Tract of prayer to Saints*, with an Epistle prefixed, directed to my self. Omitting a multitude of most impertinent allegations, and imperfect inferences. I desire you to look into your last Chapter of that Treatise. The Title whereof followes.

*Anonymous.*

“**H**erein is proved, by the testimonies of the  
 “**A**ncient Fathers, that the Saints in Heaven  
 “know the present secrets of the heart of man.”

*Sir Edward Dering.*

**T**Hese are the contents. And now we are to  
 treat of the Saints of God, that at this pre-  
 sent are in Heaven. In them we are to consider  
 their



their knowledge: and in it the extent of this knowledge, by *Anonymus* here delivered to be, even by knowledge of the present secrets of the heart of man. What is *Omni-science* if this be not? The heart of man is deceitfull, above all things; and desperately wicked: Who can know it? I the Lord search it. You *Iere. 17. 9.* will make the Saints to be *Gnosticks* indeed, *Cardiognosticks*! But better authority reserveth the attribute <sup>as peculiar</sup> as peculiar to God alone. So *2 Chro. 6. 30. Iere. 20. 12. 1 Sam. 16. 7. 1 Chro. 28. 9. Ecclef. 9. 5. and Revel. 2. 23.*

*Anonymus.*

# CHAP. 18.

“**T**He ancient Fathers affirm that the Saints in § 2.  
“Heaven see, and know the present secrets  
“of the hearts of men, as Saint *Ambrose*, (in his  
“Book of Widowes) saying, *The Martyrs or Saints*  
“are our Prelates and beholders of our lives and actions.

Sir Edward Dering.

**T**He word *Saints* is not in Saint *Ambrose*, but your own interposition. I will not stand upon the word *Martyrs*, which in English is *Witnesses*. S. *Ambrose* saith *Dei Martyres nostri praesules, &c.* But to the point: what do they behold? you say well, *our lives and actions*. And what I pray is that to the secrets of our hearts? Is this a leading proof to your purpose?

## Of Folly.

purpose? I would whip my boy at Schoole if he should bring me an exercise so impertinent to his theam.

Yet you shall have *Ambrose* for *Ambrose*. (look his Comment. 1 Cor. c. 2.) *Manifestum est* (saith he) *cogitationes nostras à nullo sciri, nisi ab animo nostro.* It is clear that our thoughts are known by none, but by our own Soul. And again (on the first Chapter to the Romans) first sleighting that wretched excuse (so he calls it) of going to God, as to a King by his Courtiers, he there concludeth plainly, *Ad Deum promerendum, Suffragatore non opus est, sed mente devota.* Unto the promeriting of God we have no need of one that helpeth with his good words, but of a devoute minde.

*Anonymus.*

- ¶ 3. "Saint Gregory (in his 40. Homily) saith, Because  
 "the Saints see the clarity of their Creator,  
 "therefore there is nothing done in any Creature  
 "which they cannot see.

*Sir Edward Dering.*

O Ut again. This is concerning things done, and what is that unto the secret of mans heart? you are out, begin again.

*Anonymus.*

Anonymus.

**A**gain Saint Gregory (in his 12. Book Of Moralls, c. 13.) saith, we must believe, that they  
 "who see the clarity of the omnipotent God  
 "within themselves, are not ignorant of any  
 "thing that is done without.

**Sir Edward Dering.** you know  
**Y**our promises of thoughts within, and your  
 proof still of things done without. Well  
 then Go to your Book again and study the point  
 better: are you lazy, or are you weak, or is your  
 cause ill? He that whistles daily to his Cart, hath  
 Logick enough to distinguish between matter of  
 fact done, and the secret thought of heart.

You shall have Gregory for Gregory, and that in  
 this very Chapter, an objection by him made, and  
 do you finde his answer there if you can. *Sicut*  
*Corporalia atque incorporea diversi sunt generis, ita sunt*  
*distincta cognitio.* As corporeall and incorporeall are of  
 a severall genus, so are they also distinct in knowledge.  
 How shall these thus distinct know one another,  
 even concerning things done, much more con-  
 cerning thoughts: S. Gregory hath not answered  
 for himself: do you undertake it.

**Flow** this to the **Anonymus**

*Anonymous.*

- § 4. "SAint Basil (in his Book of Virginity) saith,  
 "there is not any Saint, which doth not see all  
 "things that are done any where in the world."

*Sir Edward Dering.*

YOU know I am an easie workman, and you  
 take care to set me easie work. Whether Basil  
 have these words in that long Book, or no, I can  
 not readily finde. But if you will open your  
 eyes, you may confesse, that they who see *all things*  
*done*, may yet be ignorant of *all secrets* thought and  
 imagined.

*Anonymous.*

- § 5. "SAint Prosper in his Book of contemplative  
 "life is of the same opinion, saying. Nothing  
 "is so secret as the knowledge thereof may be  
 "denyed unto the perfectly blessed: their seeing  
 "God with pure understanding being without  
 "comparison a thing more excellent."

*Sir Edward Dering.*

Bishop Prosper saith, (as you alleage) *Nothing is*  
*so secret, &c.* Now the generall acceptation,  
 and meaning of the word *Nothing* is *No thing*, and  
 that

that is *Nothing* to your purpose. But I have found these words in *Prosser*: and you shall have them and more. The title of his Chapter is *De resurrectione, &c.* Of the Resurrection to come: not of the present Saints now in Heaven: he speaketh their of our future Beatitude *receptis cum immortalitate corporibus. When our bodies shall be immortall. And then saith that in that blessed contemplative life, Ibi ita patebunt singulorum singulis mentes sicut corpora- libus oculis subjacent facies corporales. Every ones minde to every one, shall there so lye open, as corporall faces are exposed to corporall eyes.*

Thus it shall be then, and there at the Resurrection, and in Heaven. — Now goeth he on to your words. *Nec latebit jam perfecte beatus aliquid Secretorum, qui — ipsum visuri sunt mundis cordibus Deum. None of these things that are secret shall now lye hid to the perfectly blessed, who shall see God himself with pure hearts.*

Thus your Saints in *Prosser* know the secrets of one anothers mindes in Heaven, after the Resurrection, & what (I pray) is that to the present Saints in Heaven: and to there knowing the present secrets of mens hearts on earth? I am ashamed to be put to answer such weak, so poore, so worthlesse, and impertinent arguments: but you are another *Xenocrates*; and though I be not worthy to hold the candle to *Aristotle*. Yet I will borrow his words of indignation reported by *Plutarch*: *αἰσχος ἴσα μοι Ξενοκράτην δὲ λέγειν, it is a shame for me to hold peace, when Xenocrates takes upon him to teach.* But I proceed unto your last authority.

*Anonymous.*

- § 6. "Saint *Augustine* (in his 22. Book of the Citie  
 "of God, Chap. 29.) saith: The Saints of  
 "God, even with the eyes of their body closed  
 "up, shall see all things, not onely present, but  
 "also from which they are corporally absent:  
 "for then shall be that perfection, whereof the  
 "Apostle saith, we now prophecy but in part,  
 "then the imperfect shall be taken away.

*Sir Edward Dering.*

I Cannot in that place finde the words you cite,  
 nor need I care: it is enough that the words  
 themselves, as you produce them, do prove no-  
 thing of that you intend them for. The Saints  
 (you say) *with the eyes of their body closed up, &c.* But  
 you believe their bodies, and their bodily eyes,  
 shall not be in Heaven, untill the generall Resur-  
 rection: So then Saint *Augustine* and *Prosper* speak  
 not of the Saints now in Heaven: and therefore  
 nothing to your question.

That Saint *Augustine* could not so mean, you  
 may read what I am sent unto, by your *Francis à*  
*S<sup>t</sup> Clare*, in his 37. and last Probleme. Who telleth  
 me, that Saint *Augustine* did doubt whether the  
 Saints departed do yet, before the generall Re-  
 surrection enjoy the Beatificall Vision: or that  
 rather they be in certain occult and hidden recep-  
 tacles

tacles untill then. The places are pregnant. *Qui mortis obierunt, secretis animarum, receptaculis, sedibusque requiescunt.* The dead, do rest in secret receptacles, and <sup>De civitate Dei. lib. 12. cap. 9.</sup> seats of soules. And again, in his Retractions (lib. i. cap. 14.) *De sanctis hominibus jam defunctis, utrum ipsi saltem d'cendi sint in illa possessione consistere, merito quaritur.* Of holy men already departed, whether they at least may be said to be in that possession (that is of Beatitude) may deservedly be questioned. If there present state of Beatitude may (in Saint Augustines opinion) be deservedly questioned, how can you think that he should say that the present Saints in Heaven, see all that is done on earth, much more, what is thought in the heart of man? Thus Saint Augustine is no more for you then the other Fathers were, even in that chosen peece you have vouch-ed your self: But to let you see that you have no shadow to shelter your self withall under that eminent Father, read in his Book (*de cura pro mortuis*) and you shall finde his opinion clear in this <sup>cap. 13.</sup> point. *Ibi sunt spiritus defunctorum, ubi non vident quacun- que aguntur aut eveniunt ista vita hominibus.* The spirits of men departed are there; where they do not see, what soever is done, or doth chance to men in this life. If not what is done, then much lesse what is thought.

The same Father beginneth his 15. Chapter, of Care for the dead, with these words; *Proinde sciendum est, nescire quidem mortuos quid hic agatur.* — Further-  
more, it is to be confessed, that the dead know not what is done here, — And so goeth on to declare that the



dead if they know, do know by relation of such as passe by death, from hence unto them. Thus by Saint *Augustines* opinion, the dead see neither thoughts nor actions here below. So have you (as in some before) Saint *Augustine* for S. *Augustine*; make your Reply when you can.

In the meantime you are not the man; whose right hand should support old *Troy*, or your *Troy*-discended *Romanes*. As my Uncle *Dering* in his restraint of M *Hardings* untruthes (Printed 1568.) said unto Master *Harding*, so say I unto you, in consideration of these pitifull helps to so poore a cause. They that favour your doings, may bewail with *Andromach*, lifting up your weak hands of *Astyanax*, and say,

*Spes nullas habet Troja si istas habet.*

Your *Troy* hath no hope at all, if it have no hope but this.

§. 7. A word or two, for the opinion of your own Doctors, and a Text of holy Scripture, and so adieu for this point. I might trouble you, with abundant vouchers out of the Fathers, as of Saint

On Matt.

9.

1. p. 9. 57.

ar. 4.

*Hierome* who proveth our Saviour to be God, by that very argument, (because he knew the secrets of mans heart. But you shall be paid in your own current coyne. Your Doctor *Thomas* of *Aquine*. *Cognoscere cogitationes cordis est proprium Dei* (and on *Iere. 17.*) *Ergo Angeli non cognoscunt secreta cordis*. To know the cogitations of the heart, is the property of God: — Therefore the Angels know not the secrets of the heart.

And

And againe, *Cognosco singularia, & cogitata & facta eorum, non est de perfectione intellectus creati.* To know particulars, and the thoughts and acts of them, is not of the perfection of a created understanding. *Dominicus Bannes* saith, *Nullus beatus videt in divina essentia omnia individua, omnes cogitationes eorum, &c.* No blessed Saint doth see in the divine Essence all individualls, or all their thoughts, &c. *Durandus.* *Si queratur an beati, cognitione beata, cognoscunt orationes nostras, dicendum quod non.* If the question be, whether the blessed Saints, in their blessed knowledge do know our prayers, it is to be answered they do not. If not our prayers, then not the secret of our hearts. 1. p. q. 12.  
ar. 8.  
4. d. 45. q.  
4. p. 403.

Take one word more, more worth then All. It is a peece of that excellent prayer of King Solomon, at the dedication of the Temple, where he beseeching God to hear the prayers of every man, and of all the people there, to be made, acknowledgeth the omniscient glory of God in these words, *For thou, even thou onely knowest the hearts of all the children of men.* Now I shall never hear more of you in this point: But what a delinquency of Reason and common sence is this, to pretend proof for *Thought of heart*, and to bring none but for *Things done*? Is not this Folly. 1 King 8.  
39.

## CHAP. III.

*Foul-Language.*

§ 1.



From Folly to Foul-Language. That is the progresse of many: who when they are pressed with a bad cause, or do labour in their own-ignorance, they (rather then submit) will flye to *Rayling-Language*, a sure signe, and absolute Symptome that the brain is empty of good, or the heart full of ill.

I need not part and divide this peece, your self have figured it into four and twenty. I will presume so much upon your new age, and a sober review of them, that you will not expect from me, a confutation, of those things whereof you will be now ashamed to hear the repetition, I have shewn this peece to divers of your own religion who all turn from it, as from grosse and unsavory railing. But to the particulars.

§ 2.

In your Treatise *Iesus, Maria, Ioseph*, Chap. 70. Pag. 370. Your charity bestowing on us the odious name of hereticks, thus you begin.

1. They

"1. They say they are justified by Faith onely,  
"without keeping the Commandements: and  
"Saint James saith, The devils beleeve and trem-  
"ble,

"2. They say they can do no good works: but  
"that all their best works are of their own nature,  
"worthy of eternall pains: and the works of  
"the devils can be no worse.

"3. They say they cannot merit: no more can  
"devils.

"4. They say they have no inherent grace, no  
"more have devils.

"5. They say, that notwithstanding all the re-  
"pentance which they can make, yet their finnes  
"still remain in them: and so is it with devils.

"6. They have no Masse, or memory of our Sa-  
"viour, voluntarily offering up himself, for our  
"redemption, no more have devils.

"7. They do not pray to Angels, or Saints, to  
"pray unto God for them, no more do devils.

"8. They have no respect, or reverence to  
"pictures or images of God, or his Saints, no more  
"have devils.

"9. They do not esteem of the Sacrament of  
"penance, or confession, no more do devils.

"10. They do not reverence the bodies, and  
"reliques of Saints, no more do devils.

"11. They beat down crosses and crucifixes;  
"and in all hell there is not found one.

"12. They say they cannot blesse, or give a  
"blessing to any creature, no more can devils.

*Foul-Language.*

"13. They say, that they cannot love God with all their hearts, nor keep his Commandments, no more can divels.

"14. They have no Sacraments which conferre grace, no more have divels.

"15. They hate ceremonies, and divels use none.

"16. They say they have no free will to do good, no more have divels.

"17. They use no indulgences, no more do divels.

"18. All may teach, and preach amongst them: and so it is amongst the divels.

"19. They have no holy or consecrated places, no more have divels.

"20. They use no holy water, or holy oyles, no more do divels.

"21. They have no purgatory, no more have divels.

"22. They have no Altars or Sacrifices, no more have divels.

"23. They alledge Scriptures, according to their own private judgement, and so did the divels, *Luk. 4.*

"24. Their whole congregation may erre: and so may all the divels.

§ 3. Are not these all-together a masse of *Fraud, Folly, and Foul-Language*? Finde one if you can and chuse it out, of the 24. which is true, serious, and relieth of a Christian Spirit! I am none of them  
that

## Foul-Language.

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that will ~~not~~ <sup>not</sup> ~~be~~ <sup>be</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~mouth~~ <sup>mouth</sup> ~~of~~ <sup>of</sup> ~~any~~ <sup>any</sup> ~~man~~ <sup>man</sup> ~~seem~~ <sup>seem</sup> ~~to~~ <sup>to</sup> ~~be~~ <sup>be</sup> ~~contentious~~ <sup>contentious</sup>, we have no such customs, neither the Churches of God. It were a silly endeavour to stampe the lame metall, into the like coine, and so pay you, as you deserve. Yet take a taste, and call for more as you like it.

They (the Papiſts) do require the worship of Images, so do divels.

They say they have power among them to work miracles, so hath Satan, 2 Theſ. 2. 9.

The Pope assumeth power to dispose of Kingdome, so did the divell, Math. 4. 9.

They practice and allow of equivocation, so did the divell in his oracles.

Is not this good stuff? make your own choice, and expound your self, upon any one of your 24. and conclude: and here I take upon me to shew you, that your own inference is *foolish*, and either *foolish* or *false*. Leave and change you self unto Truth, and a better temper, least it be said unto you, (as Rev. 22. 11.) *He which is filthy let him be filthy still*: him that admitteth and admitteth

speake there of that excellent and admirable *Blacke*, is unfit for any man to touch his person: more unfit for you, who were her *Libber*, to come against your dead Prince: and more unfit for any good Christian so much as *Blacke*. But it is a hard word to her, and us that take this word in and invent it to our own private and private ends: that it hath destroyed it own intended mischief. So sometimes a rapid anger may make a cure bite out his own Teeth.

Yon



# CHAP. III.

## Of Blasphemy.

§ I.



He last is worst. You may be ashamed  
of the former, but I am afraid to  
read and repeat what is to come. I  
received a treatise from you by  
*Dan. Sted.* but was not willing to be-  
lieve it yours until since you did

own it to me more than once. It is an appeal unto  
King James, under the name of *Ja. Hunt*. Printed  
At *Dan. Sted.* 1620.

How basely, and with how foul a mouth you  
speak there, of that excellent and admirable Queen  
*Elizabeth*, is unfit for any man to foul his pen  
with: more unfit for you, who were her subject  
born, so to vomit against your dead Prince: and  
most unfit for any good Christian so much as  
to think. But it is a happinesse to her, and us, that  
ranke malice hath made and invented lyes so  
grosse and palpable, that it hath destroyed it own  
intended mischief. So sometime a rabid anger,  
may make a curre bite out his own Teeth.

You



You have herein exceeded all that ever I have met withall; but the reason is (as in *Ovid*)

*Non tibi plus cordis, sed minus oris inest:* which is well rendered in prose by *Erasmus*. *Non plus audis, aut sapis, sed minus pudes* *et* *non plus loquor*

But I passe the baseness of that barbarisme, because a far more odious cause cryeth out. Looke in your sixth chapter, and excuse your selfe from Blasphemy if you can.

§ 2.

Among Advocates and Disputants it is held odious and absurd, to leave the cause, and inveigh and raile against the persons. But you leaving the cause, and our persons also, boldly fly in *on Cell* into the face of God. Marke your own words, I will begin where you have set your marke in the margin (*Note say you*) as if you thought it an excellent piece of your owne performance. The words are these, pag. 27.

Where they speak to their earthly Lords and Kings, whether they stand or kneele handsomely, with their hats in their hands; but when they speak to their God, commonly they either speake sitting, with their caps on, as haile fellow well met with their God; or else with their noses thrust into their hats, for feare, as it seemeth, that the evil smells which come from their God should infect their braines. Their Temples and Synagogues are not so neat as their bed-chambers, galleryes or chambers of presence, or audience: and when they

§ 3.

## Of Blasphemy.

"they come into their Temples to treat with *their*  
 "God, or hear his Word or Law, unlesse, it be  
 "for respect of some man there, every one with-  
 "out respect to *his* God, sitteth him down, and  
 "putteth on his cap: In so much as *the* God of the  
 "Protestants, is the most unciwill, evill-mannered God  
 "of all those, who have borne the name of Gods upon  
 "earth: yea worse then Pan, the God of Clowes, that  
 "can endure no ceremonies or good manners.

To this I adde what (of the same strain) I finde  
 in your fourth Chapter; Pag. 19.

"I appeal (say you) to your Majesty (meaning  
 "King James of precious memory) well pleased to  
 "consider how great injustice it is, to have your  
 "ancient Subjects spoiled of their lands, goods,  
 "liberty and life, and be condemned as Felons  
 "and Traytors; For that they will not beleve in such a  
 "perjured God.

§ 4. Is not this Language worthy a Faggot, without  
 a recantation? can you devise, more high, more  
 impious, more daring Blasphemy? Did you ever  
 hear any the worst of Protestants ever Blaspheme  
 God for ever to be blessed? Did ever any of us deny,  
 or disclaime your god to be our God? Did you ever  
 hear any of your own Papists so Blasphemous as  
 your self? Is the God of Protestants, your God? How  
 dare you then revile him? If he be not your God,  
 you then do serve the divell. Lord bow down thine  
 ear and hear: open Lord thine eyes and see: and hear the  
 words of Sennacherib which he said him to reprove the  
 living God.

I will

## Of Blasphemy.

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I will not defeat upon so foul, so bold impietie: I forbear and leave you to the consistory of your own conscience. The repetition of this is so odious, that (I dare say) you are condemned even at home in your own bosome already: at least I would hope so well of you, that you have and do condemn your self: which you must do for this even to hell; or else you can have no true hope for Heaven, and you had need to do it as publicly, as this is which you have heer set forth. If your temper will be hot, yet (as it is *Revel. 3. 19.*) *Be zealous, and repent.*

And, as for your self and others, I leave you to the Book of Life.

### Conclusion.

IN the first of my foure Chapters, I have observed, how you have disclaimed the holy Scriptures for your judge, honouring us with that indubious character of being the sheep of Christs fould, because we *hear his voice*, whilst you disvaled, deny, and disclaim the authority of his Word. §. 5.

Here again, in this last Chapter I finde our God (as before *his Word*) disclaimed by you. (*The God of the Protestants* say you, &c. And then not content divers times to have denyed him for *your God*, you *Blaspheme* him also in horrid and most searefull Language: Language of that transcendency, and so divelish, that it cannot be beleaved with the Analogy of Gods honour, and due reverence to his Name, that the divell, and the howling damned

## Of Blasphemy.

damned in hell, shall be suffered to belch against the Majesty of Heaven, the names of unclean, evil-mannered, perjured God, worse then the god of Clownes, &c.

Thus have you denyed God in this world; pray you, (and I pray God) that you may by repentance and amendment, prevent the time when God shall else deny you in the world to come: least that you there finde, that unto *Maledictis* there is an *ite*, *Maledicti*. Go you cursed, will be said to them that curse. For *Blasphemia est maledicentia*, &c. Blasphemy is cursing, &c.

Repent, recall your self and others, least you prove *Anonymus* in the Book of Life.

**FINIS.**

